1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

direct with Zaria.) The Makama of Zaria was the Kauru "intermediary" (*kofa*), and the Galadiman Makama used to accompany the chief of Kauru on his annual visit to Zangon Katab, when tribute, in the form of slaves, was collected town by town. The Katab were not always, however, under control and would, on occasion, unite to drive the chief of Kauru out of Zangon Katab and pillage the Hausa inhabitants. Occurrences such as this were exceptional, for it was admitted that normally all Katab who committed serious offences were sent to Kauru to be sold into slavery. Thus one guilty of murder or burglary was dispatched to Kauru. He might be ransomed by his relatives, but as the ransom for a murderer was four slaves, the relatives seldom exercised the privilege. Minor offences could be dealt with locally. A small theft committed by a fellow clansman would be dealt with privately, the thief receiving a thrashing and being made to restore the stolen property. Or he might be haled before the sub-clan chief and elders (the elders generally acquiescing in the decision of the chief). The thief would be made to restore the stolen property and be mulcted in a fine, two-thirds of which would go to the complainant, the remaining one-third being divided among the chief and elders. An adulterer would also be haled before the chief and fined; but if he was a fellow clansman the injured husband would say nothing beyond abusing his wife. Disputes as to the paternity of children were determined by the administration of sass-wood to chickens representing the contending parties. Those charged with witchcraft were required to drink the sass-wood personally; but the permission of the sub-clan head had to be obtained before trials by ordeal could be held. Owing to the custom of contracting sub-marriages, disputes as to the paternity of children were, and still are, of daily occurrence. The complainant (the prior husband) went with the elders of his town to the town of his former wife's parents. The new husband also appeared, accompanied by his elders, and the matter was threshed out before the seniors of all three villages, the protagonists being the woman and her former husband. If the matter could not be decided the late husband and the new husband each produced a chicken and sass-wood was administered. The case was decided in favour of the man whose chicken survived.

This question of the contraction of sub-marriages and the

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

and head-hunting, and no man of the tribe is fully accredited until he has taken a human head; that of a monkey, hartebeeste, or one or two kinds of bok are accepted as a substitute.

Slaves were treated as members of the family, whether they were captured in war or given for four years' service in payment of a debt. The former only were liable to be sold. The average prices given were, for an old woman, 8,000 cowries = 4s.; for an old man, 10,000 cowries = 5s.; for a virgin, 16,000 cowries = 8s.; for a young man, 20,000 cowries = 10s., prices which compare unfavourably with those which horses would command, *i.e.*, 100,000 cowries = 50s., or even bulls, 20,000 cowries = 10s.

It is the duty of the Elders to settle boundaries, but an interloper is only punished, divinely, by failure of crops. Private quarrels are settled by vendetta, and the only crimes for which communal punishment is meted out are those against religion. These are punished by stoning to death—black magic by choking. The high priest, or "Meakwap," is in fact more powerful than the Chief, and it is he who regulates and administers trial by ordeal. It takes the form of a calabash of poison; the innocent vomits and is saved, the guilty dies.

The ordinary form of oath is for a man to hold ashes, or corn, in his hand, and pray either that if he lies he may become as white as the ashes, or be killed by the next corn he eats. They say that in old times they were not so wicked, and observed many laws.

The Kagoro have no theory as to the origin of man, but they have heard of a great flood.

They believe that all souls survive and become ghosts, but that they may be re-born in the body of a descendant, male or female, when they live once more as ordinary mortals. The ghosts are thought to inhabit the sacred groves and hills, that they have no houses, but retain their voice and appearance, and ride, hunt, and fight as of old. They are always hungry and thirsty, and their descendants offer them food and drink, for neglect would be followed by punishment. They are constantly consulted, particularly about war and hunting, by the Elders, who spend three days in the sacred grove, when quantities of gia is drunk.

They are also propitiated when a compound is built on fresh ground. The father of the family first chooses the site and places stones where the granaries are to be, the blood of a fowl is then spilt and leaves of the "nok" tree (for luck), are buried on the chosen spot. The big men come and gia is poured over the site three times, and three incantations are made to invoke the aid of the ancestors and of those dead who might be buried in the vicinity. A drinking bout follows. Likewise when land is first farmed an offering of gia is made and when the corn is

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

241 ripening a fowl is sacrificed and its blood, together with the
775 leaves of the "Karran-Kwoi" and "tongwa," is put in a hole in the centre of the farm.

776 The spirits are subject to Gwaza, the supreme and beneficent
782 god who helps the living against evil ghosts. In drought the people pray to him for rain, facing first to the south, and then to the other points of the compass. The priests kill a fowl and place its blood, with a few of its feathers, on a stone two feet high in the sacred grove (at times some of its flesh is added), gia is then thrown three times on each corner of the stone and three incantations are spoken. Gwaza is believed to consume the offering and the petition is always granted.

776 When the new moon rises the people pray to Gwaza for health
821 and luck, and rejoice, but on this occasion no beer is drunk. They believe that the sun is a ball of fire, which falls into the water at night and becomes extinguished, but that it travels back to the east at night, at a higher level, and gets fresh fire from the supreme god. If a tree or house is set on fire by lightning the people must put out their old fires and kindle them afresh from this heavenly source.

761 The Kagoro believe that there is a stream dividing life from death, and that when a man falls sick his soul leaves his body and journeys to this stream, where the spirits of the dead, who are assembled on the further shore, decide whether he may cross the bridge. Sometimes the decision is so long delayed that the spirit shrinks, and when it returns to the body has lost its full command. A first husband and wife will always come to the brink of the stream to greet the other, and both parents will come to welcome an unmarried child.

774 The soul leaves the body during sleep, as is proved both by dreams and by the fact that a person suddenly awakened has not full command of his faculties, which shows that the soul has not had time to return to the body. It is possible that the wandering soul may be caught and beaten, or its bowels or liver taken to a magic cave in the grove by the souls of evil men, who devour it. These evil souls glow like fire, which light is visible to the priests alone. When summoned to the injured man the priest calls out several names and the afflicted recognises
[754] that of his tormentor, who is summoned and shut into a room
[683] where a fire is burning, on which pepper is thrown, and there he is left until he promises restitution. If he fails to keep his promise he is sold as a slave, or choked.

No inanimate object has a soul, but the souls of animals may be born into the children of their slayer—it is doubtful, however, whether they can leave the living body.

798 Women and children are not allowed near the sacred groves,
688 nor may they speak of spirits under penalty of death.